PROCLAIMING LIFE MORE ABUNDANT

THE Wesleyan Methodist

MARION, INDIANA, MARCH 22, 1961

Prayer Will Not Help

By George E. Failing

SOME PEOPLE are beyond the reach of prayer. For them prayer, much earnest prayer, will not avail.

Then said the Lord to [Jeremiah], Pray not for this people for their good. Three times God forbad Jeremiah praying for backslidden Judah.

The disciple who leaned on Jesus' breast has left us a most sober word: *There is a sin unto death: I do not say that he shall pray for it.*

The sacred record singles out several men who had passed the point where prayer could help. Saul so stubbornly and repeatedly disobeyed God that God finally rejected him. God then chided Samuel for his solicitude over Saul: *How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel?*

The apostle Judas finally missed it because he entered into a covenant with Satan to betray Christ. When Judas did that, he committed the *sin unto death.* It is not written of Jesus that He prayed for Judas. In Jesus' high priestly prayer (John 17), it is implied that Judas was excluded from its benefits. Lost indeed is that person for whom Jesus cannot pray.

Have you noticed it—the one thing in common about all these mentioned is that they were people of great privilege? They knew God's people well. In at least some cases, they themselves knew God. In the case of Judas, he was under Jesus' immediate instruction and care.

It's a dangerous thing to be a child of opportunity. To grow up in a land of the open Bible and the open church. To be reared in a Christian home or to attend a Christian college. To be a member of the church and to hear (at least occasionally) a message of warning that gets through to you.

A person cannot live in the sunlight without being responsible for walking and working in that light. It is just as true of God's truth. To know it, places you and me under obligation to obey it, to act upon it. If we do not, we walk out of the light into the darkness, and how great is the darkness of one who defiantly refuses the light!

It is not the people in China or in Russia or in the Congo who are in greatest danger. It is the privileged citizens of the United States, Canada, Britain, Germany and Scandinavia. Will prayer help us?

Jeremiah 14:11; I John 5:16; II Samuel 16:1; Luke 22:32

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Editorials

Idols or God?

"Hast thou heard Him, seen Him, known Him?
Is not thine a captured heart?
Chief among ten thousand own Him,
Joyful, choose the better part.
Idols, once they won thee, charmed thee
Lovely things of time and sense,
Gilded thus does sin disarm thee,
Honeyed, lest thou turn thee thence.
What has stript the seeming beauty
From the idols of the earth?
Not a sense of right or duty,
But the sight of peerless worth!
Not the crushing of those idols
With its bitter void and smart;
But the beaming of His beauty,
The unveiling of His heart.
Who extinguishes their taper
'Til they hail the rising sun?
Who discards the garb of winter
'Til the summer has begun?
'Tis that look that melted Peter,
'Tis that face that Stephen saw,
'Tis that heart that wept with Mary
Can alone from idols draw,—
Draw, and win, and fill completely
'Til the cup o'erflow the brim.
What have we to do with idols,
Who have companied with HIM?"

—taken from G. Campbell Morgan's book on Hosea

A Broken Heart

Psalm 51:17

No one enjoys having his heart broken, for a broken heart is a humble heart. And who wants to be humble?

By nature no person is humble or wants to be. By nature we are proud, proud of our ability to stand up to other people, to stand up to God himself. We say, "I will not take it. I don't have to."

Jesus is the great Volunteer for the broken heart. What broke His heart? The attitude of men toward Him, for one thing: "He was despised and rejected of men" (Isa. 53:3). The apparent attitude of God toward Him, for another: for on the cross He "cried with a loud voice. . . My God, my God, why hast thou forsaken me?" (Matt. 27:46). Jesus allowed the sins of men to break His heart: "He was bruised for our iniquities." That crushing was the price of our healing. Jesus knew the virtue of a broken heart.

Our hearts should be broken because of our sins. If not sins in the sense of "willful transgressions of a known law," then sins in the sense of debts still owed to God and men. True, "He that loveth another hath fulfilled the law" (Rom. 13:8), but who of us will testify that he has always loved his neighbor as himself? Should not our hearts be broken because of what we have left undone? Do we not feel that we are but unprofitable servants?

But the broken heart is a heart near to God. "The Lord is nigh unto them that are of a broken heart" (Ps. 34:18). The proud heart tries to hide from God. God can get near to the man with a broken heart.

There is more blessed truth still: God dwells within the broken heart—"I dwell in the high and holy place, with him also that is of a contrite and humble spirit" (Isa. 57:15). Only he who is broken in heart has room in his heart for God.

The broken heart is a product of the Holy Spirit's work. Psalm 51 is the outcry of a broken heart. David seemed to sense that this deep contrition over his sin was produced by the Holy Spirit: "Take not thy holy Spirit from me." Only the broken heart cries out: "Create in me a clean heart, O God; and renew a right spirit within me." Inward religion is what David supremely desired.

Blessed are the broken in heart for "he healeth the broken in heart, and bindeth up their wounds" (Ps. 147:3).

If my heart is not broken, the best I can do is to pray for a broken heart.

Final Campaign Report

It is a pleasure to report that the Annual Subscription Campaign for The Wesleyan Methodist has resulted in a net gain of 462 over the same date last year. As of February 1961 the subscription list stood at 17,930 as against 17,468 in February 1960.

This increase of 2.6 per cent during a campaign that includes a price increase of 20 per cent per subscription reveals both the loyalty and enthusiasm of the readers.

Both the Business Manager and Editor are heartened by this response. By prayer as well as by subscription you have a significant share in the message that The Wesleyan Methodist should bring. To adapt Paul's observation: "One edits, another publishes, and others read and pray, but God gives the increase." So be it!

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I Was Reading...

by the Editor

● in the February issue of *Woman's Day* wo two-column ads. One advertisement was urchased by Knights of Columbus and appears on page 66. The other was purchased y the Church of Christ and appears on page . The Editor rejoices to see another sizeable enomination purchasing advertising space to dvertise fundamental Protestant positions even though we disagree in some points with he Church of Christ). This is a trend that he Editor hopes will grow—providing the advertisements are well presented and faithfully ortray Biblical positions.

● this quotation by H. G. Adams: "Hell s truth seen too late."

● this word of counsel from an ancient atin author (Titus Livius Livy): "In great traits and when hope is small, the boldest ounsels are the safest."

● an AP news story datelined Dover, Delaware. "Negroes who bucked the National Association for Colored People to vote for new segregated elementary school said they id so because of the problem of overcrowded chools. Negroes in Sussex County, Delaare, voted 441 to 19 in favor of construcon of a $543,000 school which must be egregated under state law, state officials reorted. About 40% of the eligible Negro oters were represented. The NAACP had alled for a 'No' vote on the ground that contruction would entrench segregation." It is ust possible, as this news story points out, hat voluntary segregation may accomplish hat some people actually want and need.

● in the March 6 issue of *U. S. News nd World Report* that nearly a fifth of the abies born in the nation's capital are born ut of wedlock. Non-whites—mostly Negroes -account for a large proportion of Washingon's illegitimate births. Among them the 957 illegitimacy rate was estimated at 265 er 1000 births. Among the white popuation there were 59 illegitimacies for every 000 births.

● in the same issue of *U. S. News* that resident Kennedy is pictured as increasingly old on the idea that some disarmament lan can be worked out with the Communists of Russia. We would simply observe hat if a plan could work out, what kind f assurance would we have that the plan ould be followed?

● in the March issue of *Church and tate* that "the Supreme Court of Vermont as handed down a unanimous decision delaring that the payment of local tax funds or tuition for students attending Catholic igh schools is unconstitutional, even when he township paying the tuition has no public igh school of its own." This is a signicant decision, one which may be appealed o the U.S. Supreme Court.

● *Church and State* also reports that 37% f the real estate in Buffalo, New York, is ax exempt. In this city of over 50% Catholic opulation, Roman Catholic churches and chools are exempt from paying taxes on assessed evaluations of $41 million. Protestant xempt land is assessed at $14 million.

● this interesting bit of philosophy from he pen of Thomas Carlyle: "A man lives y believing something—not by debating and rguing about many things."

(*Continued on page* 13)

CAPTIVE

by TOM MANNON

IN A POOR section of Jerusalem, the usual evening quietness was shattered by a drunkard's reveling. As the weaving disturber staggered about rubbing his red, cut wrists, he yelled at the curious faces peering from windows.

"No more chains. No cross tomorrow. I'm free—free!"

Tired from his loud, lonely celebration of unexpected freedom, Barabbas sat down in the gutter. Soon he was asleep, and Jerusalem was quiet again. . . .

The morning sun was already hot when Barabbas was awakened by an angry shop keeper.

"Get up," he said.

Barabbas rolled over as the man standing above him kicked at his shoulder. Finally on his feet, and rubbing a bruised shoulder, he began to walk slowly through the crowed streets. As he trudged along, ragged and squint-eyed in the brightness, the thin man presented a strange sight. His hair and beard, matted from yesterday's wine and dust, clung close to his narrow face. His red eyes seemed dark and hollow. Most of his tanned body was covered loosely by a torn and dirty garment.

As if conscious of his almost humorous appearance, Barabbas looked at no one as he moved along. It was only when a beggar, sitting by the city gate, yelled out at him, that he looked up.

The wrinkled, old beggar laughed hoarsely and asked, "Going out to mock the One that took your place?"

Outside the city gate, the road that led to Golgotha was hot. Barabbas moved unsteadily along it, lifting each blistered foot quickly after touching it to the ground. When he reached Skull Hill, he looked for a bit of rock-shaded ground and then glanced over at the three crosses. The execution had already started.

Cupping his hands above his eyes, Barabbas looked at the center cross. As he read the placard above the Prisoner, he mumbled, "This is Jesus, king of the Jews."

His eyes turned to other sights on the hill. Church leaders—priests and elders—were waving their arms, jeering at the figure stretched out in the sun. Mixed with the sounds of mocking were the voices of guards gambling over clothing. Barabbas looked at the bandits nailed to the other crosses and saw them glare in scorn at the Christ.

There were others by the center cross. Some appeared bewildered, others looked up in pity. And Barabbas noticed this also.

Suddenly, as if this spectacle of man's inhumanity made him afraid, Barabbas wheeled around and ran—away from Skull Hill. . . .

That evening, when Jerusalem was quiet again, a thin figure stumbled across deserted Golgotha. For a long time, the man looked at a hole that had been used to brace a large Roman cross. His shoulders suddenly began to shake, and he fell to the ground, sobbing uncontrollably. Doubled over on the crest of the moonlit hill, Barabbas appeared to be lost in prayer.

Are you free, Barabbas? Or could it be,
That the Crucified One hath captured thee?

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wasn't prohibition a failure?

THE EIGHTEENTH Amendment was repealed. The Volstead Act was not honestly enforced. Yet, the prohibition experiment could not be written off as "a failure."

For answer consider: (1) Americans drank less. In June 1930, the government issued an estimate (*The Value of Law Observance,* Bureau of Prohibition, Department of Justice) based upon the assumption that all available raw materials not otherwise accounted for were used in the illegal production of alcoholic beverages and reached the conclusion that the reduction from the pre-prohibition figure could not be less than 67 per cent. In 1920 the per capita consumption was 2.48 gallons. Based on highest obtainable authority, Dr. Irving Fisher in *Prohibition at its Worst* (1926) concluded that the consumption of absolute alcohol was "certainly less than 60 per cent of pre-prohibition use, probably less than 10 per cent, and possibly less than five per cent." In 1932, the *New Crusade,* handbook of the wet organization, estimated consumption at no more than 8.96 gallons per capita, or about 40 per cent of consumption in 1950 which was 19.26 gallons per capita, approximately two and a half times as much as in 1934, the first full year of repeal.

(2) Prohibition was an economic sucess. Between 1920 and 1929 new life insurance contracts increased from $6,960,168,000 to $12,751,428,000. Assets of savings and loan associations increased under prohibition from $2 billion in 1920 to more than $7 billion in 1929. Bank deposits increased from $15¾ billion in 1920 to approximately $29 billion in 1929. Profitable studies in the economic benefits of prohibition will be found in *Prohibition and Prosperity* by Samuel Crother; Professor Herman Fellman's (Dartmouth) *Prohibition, Its Economic and Industrial Aspects;* Professor Irving Fisher's (Yale) *Prohibition at Its Worst* and *The Noble Experiment;* Dr. Haven Emerson's *Prohibition and Public Health* (Survey Graphic, December 1928).

(3) Prohibition decreased poverty. According to Martha Burere in *Does Prohibition Work?* (1927): "It certainly has done well by the laboring poor. Education is increasing. . . there's been a long period of steady work. . . tenement house brawls are few and far between. . . speakeasies and blind pigs are on the West side but the continual Saturday night drunk and Monday morning headache are gone. . . prostitution has decreased. . . all things hoped for by the advocates of prohibition are being realized in some places and even where the law is least observed, some of them have come true."

(4) Prohibition decreased crime. Gangs and syndicates did not originate with prohibition. Said *Annals of the American Academy of Political and Social Sciene,* September 1932: "The names which loomed large in the chieftainship of the bootlegging industry were traceable to gambling and vice syndicates which existed under dynasties of rulers or bosses for years prior to prohibition . . . the same political partiality and same likelihood to expose the violaters in the enemy faction occurred under regulatory laws. Bootlegging flourished under prohibition.

"Illicit operation is rampant under repeal! The fact that the number of alcoholics during prohibition was so reduced as to virtually put Keeley Institutes out of business is a record that makes prohibition look good in comparison to repeal. Today, some 39 states have extensive and expensive rehabilitation projects. More hospitals must be constructed for the care of alcoholics!"—*Reprinted from the excellent booklet, "Questions and Answers on Temperance Concerns," written by Dr. Caradine R. Hooton and published by Abingdon Press* (50 *cents per copy*).

Operation Outreach

The Virginia Conference is using "More Souls Won in '61" for a slogan to focus attention and rally support for Operation Outreach. Personal work and soul winning is being given careful attention. Personal worker's rallies are planned in which the General Superintendents are to tour the conference. The conference office has issued an attractive billfold-size instruction card entitled—

POINTS IN LEADING A SOUL TO CHRIST

Look for an opening. (Or, make one tactfully.)

Point prospect to his sinful state, Isaiah 53:6, Romans 3:23 and his need of the Saviour, John 3:3, 15, 36.

Point out that Christ is the Only Saviour, I Timothy 2:5, 6; John 1:12, 13; Acts 4:14.

Point prospect to what Christ will do for him: (a) Forgive him of sins, Ephesians 1:7; (b) Assure him of forgiveness, Romans 10:9, 13; (c) Give him eternal life, John 3:16, I John 2:25.

Point him to Christ who will come into his heart, Revelation 3:20.

Point out to prospect his part: (a) Repent of sins, Mark 1:15; (b) Believe in God and Christ, Acts 16:30, 34; (c) Confess Christ and believe from the heart in His resurrection, Romans 10:9; (d) Follow Christ, Mark 1:16, 18.

Point out the assurance of salvation, I John 3:2, 3. Repeat Romans 10:9, 13; Revelation 3:20. Remember to pray about your witness!

—*Commission on Evangelism*

Dear Editor...

I WANTED THE LORD

EVER SINCE READING the November 23rd issue of THE WESLEYAN METHODIST, I have wanted to write "Your Daughter," whoever she may be. I have hesitated because memory candidly tells me that when you knew me I was a shallow, foolish girl, though earnest in matters of religion. You don't know me now, but believe me, the Lord, in gracious mercy, has worked on me in these intervening years, until contemplation of His dealing with me leaves me "lost in wonder, love, and praise." Why did "Youth Asks a Question" rouse my interest? Because I wish I could talk to those girls.

I liked, and I believe in, what you replied to their question, because it has happened in my own life. But years before it did happen, I spent hours asking God to give me the experience; and I seemed to get "nowhere." From earliest childhood, I responded to the preaching of the Gospel, with never any conscious rebellion to the Spirit. I wanted to please God. It was easy to be good, because I was naturally inclined that way. (I never knew I had a "temper" until I had children of my own, who proved the doctrine of the carnal nature just by being their natural selves!)

Looking back on it, I wonder if I wasn't a Christian just to save my soul from hell, and also to please my parents who lived what they professed, in our home. I wanted to be "sanctified" so very much—because I heard that one should be. (I am compelled to be honest, even though it hurts.) But there came a time, years later, when I wanted the Lord, and His will for my life, more than I wanted *anything else*. I remember vividly the circumstances; the telling of them would cover pages. I also remember the patient, tender way in which He led me, in those days of seeking Him. He used various means in dealing with me; He used many people too. He brought along books at exactly the time that I was ripe for them. He planned a long-distance call which met a need; I was thrilled at His timing! I don't know when—what day—the Lord put me down as being altogether His, but I know that since that time, life has been altogether different.

How different? The difference between serving a King that you have never seen, and then meeting Him! The difference of sauntering aimlessly along a path, then suddenly having been given a job to do, and setting out to do it with purpose and with joy. Joy! I'd never known it before. . . The old familiar Christian duties of prayer and Bible study are transformed into pleasure, alive with light. I know now why hymns were written: the composers couldn't contain the praise welling up inside them! Now I know the reality of what Jesus promised: "the water that I shall give will become a spring of water welling up. . . " There came a day when I understood why my father used to burst into song, during prayer; and the same song came unbidden from my heart. That is too precious to talk about.

Another difference. I see so clearly that the Christian life is a *walk* with the Lord, a matter of listening and obeying, daily, as the Holy One reveals through the Word things which were not clear before. Some matters which puzzled me all those years have been cleared up. The Spirit has let light into some areas which were stuffy and cheerless with mistaken opinions: "Why didn't I see that before?"

I believe that the big mistake is to seek an experience instead of seeking God. Each of us is very different, and the God who made us tailors His dealings with us to suit our needs. I was not ready for sanctification, the deeper life, the crisis experience (call it what you will, for the name is not the important thing). You see, I hadn't met much of life! I should have been asking Him to reveal Himself to me. He is the answer to all our longings; and as we walk with Him, He leads us into all truth. "I feel sure that the One who has begun His good work in you will go on developing it until the Day of Jesus Christ" (Phil. 1:16, Phillips).

My husband and I were concerned

about our children. We were shown that our job as parents was to stand behind the dedication of them to Him, to the extent that we would make it a matter of vital importance that each of them would know Him, personally, before they leave home. So often, if a child outwardly conforms, this lulls parents into thinking that he is a persuaded believer. Thus, earnest prayer is not made on his behalf. The church is not seriously concerned with our nice children, unless they deviate and become a problem. It is our job to entreat the Lord to waken that child, that he will meet Him face to face, and walk obediently with Him. Thank God, He does answer. What a thrill to see one's child respond to the Spirit in ways unmistakable—farther up the road than I was at that age, wiser because of a teachable heart.

Talk about "losing your first love"! I've never been so enthused about being a Christian as I am these days; and it gets better, doesn't it? The Navigators tell us that the barometer of Christian experience is, "Are you having chances to witness?" Yes, amazingly, people seek me out, and ask questions! Before, I had nothing to say unless to lamely repeat what I'd been taught, groping for a verse to fling. Now it is surprising how often the very lesson I am learning can be shared in conversation. What a thrill to see others turn to Him, too!

I used to feel "fenced in" by the confinement, the monotony of child-care and housework. This festered into restlessness and irritations. Since the Lord Jesus has taken His place at the center of my being, He has brought me new thoughts instead of the old ones. I've found "new" instructions in the Bible, just for us women! He has widened my horizons, showing me that there is so much that "just a housewife" can do, for husband, for family, for others. We each have our circle of influence, and for that, we are responsible to Him. With our personalities, our circumstances (not better ones), our problems, He expects us to let Him live His life through us, using us as He desires. It isn't a glamorous job, but it will be "full-time" service.

You have been patient, Mr. Editor. I conclude with this. The Enemy told me that I couldn't possibly live a holy life, in view of past failures. This caused me much distress, until one day the Holy Spirit whispered, "Faithful is He who calls you, who also will do it." He does not mock us with impossible standards; He enables us. Christ living in me, is my hope of glory.

Your Friend in Christ.

In Death, as in Life, Joh

"Bes

ON WEDNESDAY, February 23, 1791, at Leatherhead, he discoursed on the text: "Seek ye the Lord while he may be found, call ye upon him while he is near." It was his last sermon. On that day fell from his dying grasp a trumpet of the truth which had sounded the everlasting Gospel oftener, and more effectually, than that of any other man for sixteen hundred years. The Reformers of Germany, Switzerland, France, and England wrought their great work more by pen than by the voice. It has been admitted that Whitefield preached more eloquently, with few exceptions to larger assemblies, and traveled more extensively (though not more miles) than Wesley, within the same limits of time; but Wesley survived him more than twenty years, and his power has been more productive and permanent. Whitefield preached eighteen thousand sermons, more than ten a week for his thirty-four years of ministerial life. Wesley preached forty-two thousand four hundred, after his return from Georgia, more than fifteen a week. His public life, ending on the 23rd of February, 1791, stands out in the history of the world unquestionably preeminent in religious labors above that of any other man since the apostolic age.

On Saturday the 26th he wrote his final letter. It was addressed to Wilberforce, and was an exhortation to perseverance in his parliamentary labors against the African slave-trade. By his "Thoughts upon Slavery" he had pledged himself to that great reform at its beginning under Clarkson and Sharpe, before Wilberforce's election to Parliament by the county of York.

The closing scenes of life were worthy of its pure and beneficent history.

On the Sunday morning after his last sermon he arose with apparently improved health, and sitting in his chair, with his habitual cheerfulness quoted from his brother's hymn, entitled "Forsake me not when my strength faileth," the stanza,

"Till glad I lay this body down
Thy servant, Lord, attend;
And O, my life of mercy crown
With a triumphant end."

Death was a welcome rest to h and immediately after he had c cluded the hymn he uttered, with culiar emphasis, the words of Chr "Our friend Lazarus sleepeth." He tempted to converse, but was quic exhausted, and was obliged to lie u his bed. The group of friends aro him knelt in prayer; he responded amen with unusual fervor. Soon a he exclaimed: "There is no need more than what I said at Bristol; words then were:

'I the chief of sinners am,
But Jesus died for me.'"

"Is this the present language of y heart?" asked one of his friends, " do you feel as you did then?" "Y he replied. "'Tis enough," rejoined friend; "He, our precious Immar has purchased, has promised all." is all! He is all! I will go!" respon the dying man.

The evening came on. "How ne sary is it," he exclaimed, "for e one to be on the right foundation:

'I the chief of sinners am,
But Jesus died for me.'

We must be justified by faith and go on to full sanctification."

The next day he was letha "There is no way into the holiest by the blood of Jesus," he said low but distinct voice. Shaking of languor of disease, he repeated, t or four times, during the day: have boldness to enter into the ho by the blood of Jesus." On Tues the first of March, he sank rap but he was to depart, as so many t sands of his lowliest followers with "singing and shouting." He gan the day by singing one of brother's lyrics:

"All glory to God in the sky,
And peace upon earth be restored;
Appear, our omnipotent Lord;
Who, meanly in Bethlehem born,
Didst stoop to redeem a lost race,
Once more to thy people return,

Reprinted from Dr. Abel Stevens' "History of Methodism," Volume II, pages 369-375.

esley Testifies—

f All, God Is With Us"

by ABEL STEVENS

eign in thy kingdom of grace.
uldst thou again be made known,
in thy Spirit descend;
et up, in each of thine own,
lom that never shall end!
only art able to bless,
nake the glad nations obey,
id the dire enmity cease,
ow the whole world to thy sway."

oice failed at the end of the sec-
tanza. He asked for pen and
out could not write. A friend,
the pen to write for him, asked,
t shall I write?" "Nothing," re-
the dying patriarch, "but that
s with us." During the forenoon
ain surprised his mourning friends
ging the rapturous hymn:

raise my Maker while I've breath,
when my voice is lost in death,
shall employ my nobler powers;
ays of praise shall ne'er be past,
life, and thought, and being last,
mortality endures."

later he seemed to summon his
ning strength to speak, but could
say in broken accents, "Nature is
re is"—One of his attendants add-
nearly exhausted; but you are
ng into a new nature, and into
ociety of blessed spirits." "Cer-
," he responded, clasping his
and exclaiming "Jesus!" But his
failed, and though his lips con-
l to move, his meaning could
e understood.

was placed in his chair, but
d suddenly struck with death.
a failing voice he prayed aloud:
, thou givest strength to those
speak and to those that cannot.
, Lord, to all our hearts, and let
know that thou loosest the
e." Raising his voice, he sang
nes of the Doxology;

Father, Son, and Holy Ghost,
ho sweetly all agree—"

e could proceed no further. "Now
ave done, let us all go," he added.
uling passion was strong in death;
idently supposed himself dismiss-
ne of his assemblies.

was again laid upon his bed, to
o more. After a short sleep, he
l all present to offer prayer and praise. They knelt around him, and, says one of them, "the room seemed filled with Divine presence." A second time they knelt in like manner, and his fervent responses showed that he was yet able to share in their devotions. He uttered an emphatic amen to a part of the prayer which alluded to the perpetuation and universal spread of the doctrine and discipline to which he had devoted his life. When they arose from their knees he took leave of each, grasping their hands and saying, "Farewell! Farewell!"

Soon after another visitor entered the chamber; Wesley attempted to speak, but observing that he could not be understood, he paused, and collecting all his strength, exclaimed, "The best of all is, God is with us." And then, says a witness of the scene, "lifting up his dying arms in token of victory, and rising his feeble voice with a holy triumph, not to be expressed," he again cried out, "The best of all is, God is with us."

"Who are these?" he asked, noticing a group of persons at his bedside. "Sir," replied Rogers, who, with his wife, Hester Ann Rogers, ministered to him in his last hours, "Sir, we are come to rejoice with you; you are going to receive your crown." "It is the Lord's doing," he replied, "and marvelous in our eyes." On being informed that the widow of Charles Wesley was come, he said, in allusion to his deceased brother, "He giveth his servants rest." He thanked her, as she pressed his hand, and affectionately endeavored to kiss her. As they wet his lips, he said, "We thank thee, O Lord, for these and all thy mercies; bless the Church and king; and grant us truth and peace, through Jesus Christ our Lord, for ever and ever"! It was his usual thanksgiving after meals.

"He causeth his servants to lie down in peace"; "The clouds drop fatness"; "The Lord is with us, the God of Jacob is our refuge!"—such were some of his broken but rapturous ejaculations in these last hours. Again he summoned the company to prayer at his bedside; the chamber had become not merely a sanctuary, it seemed the gate of heaven; he joined in the service with increased fervor; during the night he attempted frequently to repeat the hymn of Watts, which he had sung the preceding day, but could only utter,

"I'll praise—I'll praise—"

The next morning the sublime scene closed. Joseph Bradford, long his ministerial traveling companion, the sharer of his trials and success, prayed with him. "Farewell!" was the last word and benediction of the dying apostle.

While many of his old friends, preachers and others, were prostrate in prayer around him, without a struggle or a sigh, his spirit took its flight, and the unparalleled career of John Wesley was ended.

He had requested in his will that six poor men should bear his corpse to the grave, and should be rewarded with twenty shillings each. He directed that there should be no hearse, no coach, no escutcheon, no pomp, except the tears of those who loved him, and were following him to heaven. "I solemnly adjure my executors," he wrote, "punctually to observe this." While dying he said, "Let me be buried in nothing but what is woollen; and let my corpse be carried, in my coffin, into the chapel."

The day before his burial he lay in state in the City Road Chapel, dressed in his gown, cassock, and band. His countenance is described as singularly placid, wearing "a heavenly smile, a beauty which was admired by all who saw it." Great throngs flocked to see for the last time his venerable features, and it was deemed necessary to inter him before six o'clock in the morning, in order to prevent accidents from the crowd. Many spectators however were present; and when the preacher who read the burial service reached the passage which says, "Forasmuch as it hath pleased Almighty God to take unto Himself the soul of our brother," and substituted the word "father," the throng was so deeply affected that from silent tears they broke out into loud weeping. ●

Blessings from the Bulletins

Reciprocity

Young People should not only ask, What does the church have to offer us? but, What can we contribute to the church?

Likewise, adults should not only consider what a youth program costs, but what such a program contributes to the church. Consider our own local youth—

1) Out of a total membership of 117, thirty are youth.

2) Our three youth classes account for one-third of our average Sunday-school attendance.

3) The youth constitute 50% of our evening congregation.

4) They contribute substantially to our church financial program.

5) Their programs and departments have brought praise and publicity to our church.

6) They render a service in all areas of our church life and add zeal, purpose and direction to our church efforts.

—Carl Schultz, pastor, Bradford, Pennsylvania

Soul Winning Depends On—

1. *The joy you have in your soul.* If you are thrilled to be a Christian, you won't have any difficulty convincing lost people of the value of accepting Christ as Saviour.

2. *The purity of your own life.* If your own life is right with God, lost people will listen to what you have to say. If your life is tainted with sin, your testimony for Christ will be weak.

3. *Your ability to use the Scriptures.* The successful soul winner has to know his Bible. Without a working knowledge of God's Word you will be at a loss to answer the questions and excuses thrown at you by the unsaved.

4. *Your willingness to try.* You can't win lost souls if you don't make an effort. Catch the vision! Go after the lost! Talk about Jesus to all you see. If you win one man to Christ, you will get the greatest thrill next to your own salvation.

—Warren Walker's News Release
Canton, N. C., R. H. Kindschi, pastor

No Lack Whatever

"The Lord is my shepherd; I shall not want." —And just what shall we not want?

REST: "He maketh me to lie down in green pastures."

FORGIVENESS: "He restoreth my soul."

GUIDANCE: "He leadeth me in the paths of righteousness."

COMPANIONSHIP: "For Thou art with me."

SAFETY: "I will fear no evil."

COMFORT: "Thy rod and Thy staff they comfort me."

FOOD: "Thou preparest a table before me."

VICTORY: "In the presence of mine enemies."

THE HOLY SPIRIT: "Thou anointest my head with oil."

PERPETUAL JOY: "My cup runneth over."

ANYTHING IN TIME: "Surely goodness and mercy shall follow me all the days of my life."

ANYTHING IN ALL ETERNITY: "And I will dwell in the house of the Lord forever." *—Atwood Church (Louisville, Ky.)*
Robert W. Pelton, pastor

Keep on Walking

In the Amplified New Testament I found an interesting and thought provoking translation of the words spoken by Jesus concerning the paralyzed man. Mark 2:9 reads:

"Rise, take up your sleeping pad and start walking about—and keep on walking."

It is not enough to start out for Christ. We must keep on walking. We must continue with the same fervor with which we began.

As the repentant heart bows in complete surrender to Christ to find salvation, so it must continue this same spirit of submission to Him to keep that experience alive.

Surely, difficulties and temptations will come—but keep on walking. People will fail you and disappoint you—but keep on walking. There may be times when it seems that you are the only one on the road—but keep on walking. This is the secret of spiritual victory—keep on walking.

—Harold W. Boyce, pastor, Fowlerton, Indiana

Who Would?

A little boy was down on his hands and knees under a street lamp earnestly looking for something. A passerby asked the purpose of his search.

"I lost a nickel," was the terse reply.

The passerby joined in the search. After many minutes of fruitless examination the man asked the boy, "Are you sure that you lost the coin here?"

"Oh, no," was the response of the boy, "I lost it down the street, but there's much more light here."

Some people seek God in much the same way. They select the place and the manner of the search. God is not found where we wish to seek Him. We find God by forsaking our sins and walking in His way.

We must not pray, "Lord, bless my way," but rather, "Lord, show me Thy way."

Return to the place where you left Christ; you'll find Him there. The church at Ephesus was urged to "remember therefore from whence thou art fallen, and repent, and do the first works" (Rev. 2:5).

Go where God is if you would find Him.

—Harold W. Boyce, pastor, Fowlerton, Ind.

Christ Crowned Within

"God hath said, I will dwell in them, and walk in them" (II Cor. 6:16).

The individual has no holiness unless God is in the midst, unless God controls the total outgoing of the life.

Solomon built a palace for Jehovah as Moses' workmen had long before made a tent. But until God entered and dwelt in each, the one was a palace only—not a temple; the other was a tent—not a tabernacle.

It is possible to have a Holy of Holies but no Shekinah glory. It is possible to have a life filled with good deeds, with strict conformity to the ritual, and yet not have God.

When Christ is crowned within, you have solid ground for enthusiasm and gladness.

When Christ is crowned within, you have beauty for ashes, and gnarled, twisted lives are made over new.

When Christ is crowned within, you have a comforter for dark days, a refuge for stormy days, a supply for every weary traveler seeking bread.

When Christ is crowned within, you have hope—hope that lights up the future with a rainbow of gladness, smooths the thorniest pillow, and holds the soul steady on the course to the Eternal City.

Not by our efficiency but by our brokenness we provide a channel for Christ.

Not by our benevolence but by our patience we grow in the graces of perfect love.

"God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people." Such dignity and honor conferred upon us causes the soul to bow low in humiliation at the foot of the cross. If we are the temple of the living God we must be holy. We must submit our will to God's will and live daily as pleases Him and as becomes holiness—*Philip M. Jones, pastor, Fairmount, Indiana*

Weeping on the Devil's Shoulder

Self-pity is weeping on the devil's shoulder, accepting comfort from Satan. In the guise of an angel of sympathy, the Devil beckons to his arms the grieved and peeved, the misused and disgruntled, and all those who have the least bit of dissatisfaction. On his broad shoulder they are encouraged to sigh and fret while he whispers into their ears that they are perfectly justified in failing and falling. He commiserates their fears, solaces their hearts with thoughts of envy, jealousy, bitterness, and spite, excuses them from every duty, hardship, and cross, and favors their yielding to dark passions.

The reason that it is hard to recognize and resist the Devil is that most of his suggestions are just what we wanted to do anyway. He never goes against us. In order to say no to the Devil one must say no to self and that isn't always easy. We dare not accept his offered sympathy. Self-pity—weeping on the Devil's shoulder—is a most fatal indulgence because it fosters moral retreat and defeat.

At the foot of the cross of Christ is the place to weep. There you weep not in self-pity but in heart searching, or if need be, repentance, and always in surrender to God's will. It is there that you find not just mere sympathy but enlightment, forgiveness, grace and power to rise above your trials. At the cross you will not be exempted from the battle but equipped for fighting on to victory. There, instead of weeping for self your interests will be consecrated to a cause greater than yourself and in losing your life you will find it.

—John Cross, Indiana, Pennsylvania

Dear Editor...

Minister's Issue

The March first copy of THE WESLEYAN METHODIST just reached my desk. This is the finest issue that I have ever read. "Christ Sent Me To Preach," what a challenge! This is a very heart searching issue for any pastor. All of us would do well to take the advice given by Dr. O. G. Wilson, in his editorial entitled "Partisan Preaching."

Rev. Thomas C. Rough

Our Periodicals

Thank you for the sample literature. I believe we have made good use of it. You will doubtless be receiving some new names to be added to the subscription list. I take pleasure in asking who does not receive the "Wesleyan" in our adult Bible class (Alpha), and to each raised hand a paper is given. Then the literature agent in the class takes a note of all the names and follows it up the next Sunday. We have, continually, new people coming into the class; it is a golden opportunity to take new names for our literature.

J. L. Landrey

A Renewal

Although I am a Nazarene I enjoy your paper much. I especially enjoy reading the religious news items. Please renew my subscription; also three other subscriptions are included.

John W. Rehm

I Like It

While I was waiting in a Clinic the other day, I picked up your magazine and was very much interested in it. Would you send me a copy of the last edition and how much is this magazine? Thank you.

Mrs. S. C. Studer

Write to Your Congressman

My daughter and I appreciate very much your work as editor of THE WESLEYAN METHODIST. We find it very helpful spiritually.

We are greatly concerned about the welfare of our country, and we believe that Christians should do all we can through prayer and writing to our senators and representatives to urge them to support issues and bills which will help preserve our freedoms.

Here in Portland a group of people were sponsoring a "Freedom Crusade." They put out a letter which read as follows:

"Please find a reproduction of letters that have been sent to members of Congress. It is not intended that you copy these letters. Your letters should be original and brief. This is a critical hour in America's history. What the present Congress does in the next 100 days may well determine the fate of America. Our love for our country motivates us to do all that we can and do it now. May God help America."

I have written to several congressmen, and some have answered expressing appreciation for letting them know my point of view.

I believe the people of the Wesleyan faith could really accomplish much if they would truly pray, and support the measures that will help preserve our freedom.

Mrs. Alida Martin

Servicemen's department

★★★★★★★★★★ Robert W. McIntyre, Executive Director

Dear Mr. McIntyre:

I would like to send you the name and address of my young brother-in-law, who recently joined the Air Force.

He is not a Christian. In fact, I doubt if he has ever been to a church service. He had to write home to find out if he was a Catholic or Protestant when he was asked by the Air Force what his religion was.

He is a good boy, quiet and well-mannered. He has lived on a farm all his life and has not seen much of the way different people live. He has not been at all prepared for the temptations that will probably be presented to him.

I know he is a very lonely fellow right now and he is probably trying to decide whether to go with the crowd or not. He has been in the Service about four months.

I don't know if he would read any literature you would send him. I am sure he is not especially interested in religious literature, but possibly if some were available he would read it.

I would appreciate anything you could send him. I know he needs to know about the Lord and the true values in life.

. . . I know he could use some helpful guidance to get him on the right path. Thanking you very much.

Here is a letter so touching that we are constrained to share it with readers of THE WESLEYAN METHODIST *in the hope that it will inspire increased prayer concern for the Wesleyan Servicemen's Department and the men to whom we minister. Many of them are Christians but some of them are like the young man referred to in this letter, and greatly need our prayers and letters.*

Christian Reformed Youth in Unique 'SWIM' Program

WHILE SOME young people are beginning to dream of next summer's beaches and pools, more than 100 Christian Reformed youth are currently being selected for a SWIM program which will take them to some mission post next summer, according to SWIM coordinator, Dr. Dick Van Halsema, the denomination's Minister of Evangelism.

At a late January meeting in Grand Rapids, a coordinating committee drafted final plans for the 1961 Summer Workshop In Missions (SWIM). This program, initiated and successfully field-tested in the denomination's Salt Lake City, Utah, mission field last summer, is designed to stimulate young people in doing evangelization work and to place before them the challenge this task demands.

According to Van Halsema, "The young people who are selected from various churches throughout the United States and Canada to participate in this volunteer program will serve on a specific mission field for a period of six weeks." He also pointed out that, "Although the volunteers' travel and living expense will be paid, these young people are expected to serve without remuneration."

The SWIM program is being coordinated and promoted by several agencies within the church including the Christian Reformed Board of Home Missions, the Young Calvinist Federation, the Women's Missionary Unions and various Young Calvinist Leagues throughout the nation.

Each SWIM-er is chosen by a Selection Committee consisting of youth leaders in regional leagues, pastors and teachers. Requirements are that young people be 17 years or older, a senior in high school, have a sound spiritual lift and be active in the work of youth leagues or societies. "Our purpose in this summer program," Van Halsema stated, "is to place these young people in the existential situation of being missionaries, evangelists and teachers, and thus showing them the joys and opportunities of being Kingdom workers." (EP)

Department of World Missions

ALTON E. LIDDICK, Executive Secretary

Australian Conference Meets

We have been very conscious of the leading of the Spirit of God in the decisions made at the 14th Annual Conference of the Wesleyan Methodist Church in Australia.

Officers elected for the new year were: *President,* Rev. James Ridgway; *Vice President and Secretary,* Rev. A. H. Carnell; *Treasurer,* Mr. W. Henderson; *Director of New Guinea Mission,* Rev. Kingsley Ridgway.

Reports from the churches showed progress has been made in all departments of the church's activities, particularly in the local youth works, for which we praise God. The faithful meeting of budget apportionments was evident, though the need of provision for sufficient salary for our pastors to labor full time in the work of the Lord is still a pressing concern.

An important step was taken by the conference concerning the proposed mission in New Guinea in the appointment of Rev. Kingsley Ridgway as Director. An evening service devoted to the missionary outreach of the church in Australia and New Guinea was greatly honored of the Lord, and a new sense of mission gripped pastors and laymen alike.

We were thrilled to hear the report of Mr. Roy Fletcher, superintendent of our youngest work at Dandenong (a large growing suburb of Melbourne), as he told of the way God has used him and another family there through personal visitation, to gather a nucleus of believers worshiping in his home. Conference approved the opening of work on faith lines in that growing area under the supervision of Pastor Fletcher.

Three of our college graduates were accepted by the conference into the work this year; Mr. Robert Bell to assist at Sunshine Church; and the Hotchkins as candidates for New Guinea. Thus we are kept reminded of the vital place the college fills in the work here.

Rev. Robert Mattke brought the conference sermon, his farewell address to the Australian people. A unanimous vote of appreciation for the services of the Mattke family over their seven years was given by the conference. Brother Mattke concluded the service by installing the Conference President and the College President to their respective offices. This was a fitting and significant ceremony symbolizing the change over to Australian leadership of the conference. Conference closed on such a high note of faith and victory that it was felt some matters of general business would better be left to the Conference Board.

We are depending on our American brethren of Wesleyan Methodism to stand behind us in this crucial and transitional period for Australian Wesleyan Methodism. We have a sense of mission, and that mission is to hold forth the possibilities of divine grace to a generation that knows not God, and to bring men and women to the foot of the cross. Thank you for standing with us, American Wesleyans. Hold the lines a little longer, and we shall see God's work break forth and cover this land. May it be so!—*Jean Ridgway (Reporter)*

Elizabeth Church, Adelaide, South Australia

AUSTRALIA—After Two Years

Having been privileged for the past two years to travel in general evangelism in some twenty states and provinces of the home church, I am able to look with different eyes at the work in Australia now that we have returned to that field. In seeking to compare the work here with that of the home church, one's outstanding impression is of the burgeoning youth of our church here. Some who it seems just a few months ago were just rank-and-file teen-age Sunday-school scholars are now in places of leadership in their local church organizations, and doing excellent work.

Comparing ages with those in other conferences, I should say that Australian Wesleyans are the most youthful. The average age of our membership would be under thirty years; and our conference president is barely out of that bracket. One notes that some older members have dropped out; but their places have been more than filled by younger members. Indeed, reaching Australia in the middle of our annual camp meeting as we did, we found ourselves strangers to a large percentage of the campers!

Another outstanding impression is that our young married people are certainly investing in families, so that we have quite a body of second-generation Wesleyans, even though our work in Australia was launched only 15 years ago. This augers well for the future of our church here if time rolls one.

A third impression, comparing this conference with others, is that of the youthfulness of our preachers; giving promise of many years of active service for the Lord if He permits. And these young men are men of vision, with the church program at heart. Any one of them might leave us for larger congregations and better pay if he would, but amidst many discouragements and blandishments of the devil, they are holding true. In this continent for conquest, "there remaineth very much land to be possessed," as God said to Joshua. We have reached three of the six states of Australia and established congregations there, but vast areas and many sizeable cities are still without the Wesleyan witness to full salvation. Whilst our church has no mission field in Europe alone of the continents, Europe is moving to Australia and presenting our churches with a mission field on our doorstep. One of our churches is reaching out into a ministry among the aborigines of Australia, and of course our great burden of prayer in these days is for the development of the great harvest field of New Guinea to the north, especially as we see the machinations of the Communists there being manifested.

Personnel is our problem. All our pastors except one have been trained in our Bible College; and still we could place many more if they were forthcoming. Our college year opens February 27, God willing, and to date we have five enrolled, instead of the 12 we need. Will you labor in prayer with us, that God may call, from the Christian youth of Australia, laborers to prepare with us for the work in this overripe harvest field?

Having been assigned the double appointment of president of the Bible College and superintendent of the New Guinea field, I feel a special need of prayer backing as I attempt to do justice to these two heavy assignments, and I humbly ask an interest in your prayers.—*Kingsley Ridgway*

Opening of the First Wesleyan Methodist Church in South Australia

Three years of planning and sacrificial labor brought to realization the opening of a Wesleyan Methodist church in Elizabeth, South Australia, on January 29, 1961.

A team of seven journeyed from Melbourne over the 500 miles to Elizabeth, satellite city of Adelaide, for the dedication of the church. The church is one of four Protestant churches in the community, and is most strategically located near the main road running north from Adelaide.

About fifty people gathered in for the dedication service and official opening of the church. The Conference President brought the message and words of appreciation for the noble work of John and Marion Buckley, the pastors, who have lived in the city for over two years in preparation for this event.

The building is an initial unit, of an attractive type of moulded brick, popular in South Australia. Foundations for extension of the building are already poured, and it is anticipated that construction on the remaining portion of the building will be begun in two years time. The present building will accommodate about 150 people. The Sunday school, which has formerly met in a local school house, grows every week, and it is expected that the completion of the building will begin a new day in the ministry of the Buckleys in Elizabeth.

Through the sacrificial labors of Pastor Buckley and the financial assistance of the North Michigan Conference, the church has been erected with a debt of only $3600.

Pastor Buckley's concern for the spiritual need of the city of Elizabeth is stimulated by repeated contacts with homes blighted by sin, and the worldliness of other churches in the community. God has indeed opened unto us a "great and effectual door here."

Join with us in praise for this new beachhead, and let us covenant to pray for the Buckleys in their labors in Elizabeth.—*James Ridgway, Conference President, Australia*

THIS WORKED . . .

Superintendent Hartzler introduces Pedro as Pastor Bence looks on.

THE 202 ADULTS and children who attended services at the Gates Wesleyan Methodist Church in Rochester, New York last April 10, will probably be telling their grandchildren about the impressive object lesson they had in Sunday school on Palm Sunday back in 1960.

Introduced to the surprised audience by Sunday-school superintendent Fred Hartzler, was Pedro, a long-eared, week-old burro. The gray and white donkey was borrowed by Mr. Hartzler from a neighbor in order to illustrate his pointed sermonette: "What love and compassion our Lord must have felt when He rode into Jerusalem knowing He was facing those who were plotting His death! While He had the wealth of the universe at His disposal, He chose the lowly donkey, the symbol of servitude. If the Lord had need of such a lowly, humble creature, surely He has need of you."

The Reverend James E. Bence, pastor, reported one member as saying, "The children will remember this Palm Sunday as long as they live."

Lesson for April 9
Joshua, a Faithful Servant

(For comments on these readings, use your Devotional Quarterly)

Lesson Text: Exodus 17:8-16; 24:13; 32:17, 18; 33:11.

Golden Text: By love serve one another. Galatians 5:13.

M Joshua, a Faithful Servant. Exodus 17:8-16; 24:13; 32:17, 18; 33:11.
T Abraham's Trusted Servant. Genesis 24:1-9.
W Joseph, a Dependable Servant. Genesis 39:1-6.
T Gehazi, an Unfaithful Servant. II Kings 5:20-27.
F Ebedmelech, a Heroic Servant. Jeremiah 38:7-13.
S Baruch, a Brave Servant. Jeremiah 36:27-32.
S Dutiful Servants. Luke 17:5-10.

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One of a series of articles presented in conjunction with the Spring Loyalty Campaign.

The Organization Called

Wesleyan Methodist

THE Wesleyan Methodist Church has established a unique record across the 118 years of its existence. It was founded upon certain principles in which its members not only firmly believed, but in which their feelings were also keenly involved. Such a combination of fixed belief and deep feeling has remained characteristic of the presentation of their message to the world in every period. Futhermore, there has been both historical continuity, and a shifting of emphasis to meet the changing needs of the surrounding social order. The church has never taken up a new emphasis that was not present in at least a minor way in its earliest period, and, in shifting emphases, it has never abandoned its commitment to its historical convictions.

The earlier period of the church's history extended from its founding in 1843 to about 1867. The one burning issue which brought it into being was slavery, which Wesleyans opposed with all their might. The legal status of slavery was settled by 1865. Near the end of the Civil War, interest in uniting with other Methodist denominations set in. Many did leave the Wesleyan Methodist Church at that time, but by 1867 the issue was settled for the core of the church, and other matters which had seemed of less importance during the fight against slavery now became important enough to guarantee the continuation of the organization.

The middle period of the church's life was somewhat a transitional period. The old fight against slavery carried over with some emphasis on the need to win the Negroes full equality with the whites. The distaste for episcopal dictatorship developed during the earliest stages of the crusade against government. Earlier emphases of opposition to lodges and secret orders, and of moral and political reform against tobacco and intoxicants gained a new importance. The *Discipline* had stressed the Wesleyan doctrine of sanctification from the beginning, but now the church joined in the revival of the doctrine which gave birth to the National Holiness Association. In basic beliefs, the church had always been entirely orthodox, and when the storm of liberalism and moderism burst upon the religious scene, the Wesleyans emphatically closed the door on it.

It is difficult to say just when the modern period of the denomination's life began. No one year marks the turning point. It has been a time of clarifying positions, of reaffirming its convictions. The General Conference of 1923 adopted a lengthy, formal reaffirmation now printed in the *Discipline* after the Articles of Faith. In 1927, the church made the non-use of tobacco a test of membership, thus perfecting its long-standing view on this question.

The modern period has also been the time of reorganization. Auxiliary organizations such as the Woman's Missionary Society, Young Missionary Workers' Band, and the Wesleyan Youth have sprung up. The life of the church has been departmentalized. While preserving its historic beliefs in democratic government, the church has moved to the somewhat more centralized pattern advocated from the very beginning by some of its leaders. Colleges have been established, and an interest in education which concerned the church from its earliest days has been given expression.

One of the most heartening trends in the modern period has been the increasing emphasis on evangelism. It is not to be understood that early Wesleyans were not evangelistic, but evangelism was not their *major* interest. Great revivals and camp meetings were held, missions were conducted among escaped slaves, the freedmen of the South, and other special groups. But now the rapidly growing world-missionary outreach of the church, and its increasing involvement in personal witnessing is becoming its primary concern. The church stands on what it has always believed, and is concerned that it should share its faith with the world.

Religious News

In Tokyo: Expectancy

TOKYO, Japan (EP)—As the May 6 opening day of the month-long Tokyo Christian Crusade draws near, expectancy fills the air of this the world's largest city.

A Tokyo newspaper, *Tokyo Shimbun*, has commented that the Crusade with its anticipated 300,000-plus attendance "will be the biggest event ever held in Tokyo except the demonstrations and May Day Parades."

Dr. Ken Muto and Dr. Akiji Kurumada, Japanese churchmen serving as leaders of the Crusade, have expressed the confidence that this "most unique evangelistic campaign ever attempted in a non-Christian nation" will bring thousands of new believers into the Churches of Tokyo.

An eight-week Counselor Training Program beginning March 6 will help prepare some 5,000 Christian workers—an estimated one-fourth of Tokyo's Sunday morning church attendance.

Another gargantuan enlistment program is recruiting 5,000 other persons to serve, on a rotating basis, in the nightly 100-voice Crusade Choir.

An 85-piece symphony orchestra will participate in the musical program each night, accompanying the choir and Christian musicians from around the world included in the team led by Evangelist Bob Pierce.

Radio and television plans are being finalized, to help bring the impact of the Crusade to the entire nation of Japan with its 93,000,000 population.

NAE, Navigators in Joint Pastor's Seminar

COLORADO SPRINGS, Colo. (EP)—Co-sponsored by the National Association of Evangelicals and The Navigators here, a Pastor's Seminar drew clergymen from seven states, 12 evangelical denominations, and six independent churches. The seminar was held Feb. 20-22 at Glen Eyrie, the Navigator headquarters in Colorado Springs.

The program was planned by NAE's director of development, the Rev. Mahlon L. Macy, and Dr. W. David Stuart, coordinator of church relations for The Navigators. The goal of the seminar was to focus on the importance and practicality of training key laymen of the church in such a way that these men in turn would pass on their training to other individuals.

Another Navigators' Pastors' Seminar was scheduled for April 17-19 at Forest Home, Calif.

NAE Convention To Plan New Strategy

WHEATON, Ill. (EP)—At its 19th annual convention in Grand Rapids, Michigan, April 10-14, the National Association of Evangelicals will plan strategy to meet a triple threat which faces conservative Protestantism in America.

The triple threat, as outlined by Dr. George L. Ford, NAE Executive Director, consists of atheistic Communism, liberal Protestantism which has forsaken many of the historic Christian doctrines, and Roman Catholicism with its efforts to break down Church-state separation.

Dr. Henry Bast, president of the General Synod of the Reformed Church in America, Grand Rapids, will address the convention on "A Master Strategy for Evangelicals." Other speakers will include Dr. Harold John Ockenga, pastor of Park Street Church, Boston, Mass., Rev. Thomas F. Zimmerman, president of NAE and general superintendent of the Assemblies of God, Springfield, Mo.; Dr. Carl F. H. Henry, editor of *Christianity Today*, Washington, D. C.; Dr. C. J. Hoffman, speaker on The Lutheran Hour, New York, and Dr. Glenn Archer, executive director of Protestants and Other Americans United.

All sessions will be held in the Civic Auditorium and Pantlind Hotel, Grand Rapids, Mich., which will serve as convention headquarters.

Pasadena, Winona Lake Schools Unite

PASADENA, Calif. (EP)—The trustees of Fuller Theological Seminary, Pasadena, Calif., and Winona Lake School of Theology, Winona Lake, Ind., have announced merger plans for the two schools. Under the new arrangement, Winona Lake School of Theology will become the Summer School Division of Fuller Theological Seminary. Dr. Harold John Ockenga, Chairman of the Board of Trustees and Acting President of Fuller, has announced that Dr. John A. Huffman, former president of Winona Lake School of Theology, will become a trustee of Fuller and will serve as Director of Fuller Theological Seminary Summer School Division at Winona Lake. Under the terms of the merger Winona Lake School of Theology will come under the trustees and administrative control of Fuller Theological Seminary, which will continue the annual ten-week summer theological school at Winona Lake, Indiana.

Junior High Pupils To Study Hebrew Language

ALBANY, New York (EP)—Ninth-grade students at Hackett Junior High School here will soon be studying the Hebrew language. The Albany Board of Education said it was adding the course because of "growing interest" in the language, and not because of a religious bias. The Jewish Community Center said at least 20 students planned to take the course. "Hebrew is a modern language, the language of archaelogy, the Bible and religion," said Edward Phillips, executive director of the center. He added, "It is also the language of Israel. We hope many Christian students will take the course."

Says Public Education Requires Support of All

WASHINGTON—(BP)—"The payment of taxes for the support of the public school system and the preservation of democracy is a privilege and a duty of every citizen," declares C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs.

"Whether or not a person has children, and whether or not he uses the public schools have nothing to do with his payment of taxes for the support of the public school system," Carlson pointed out.

"A community needs roads for many reasons, so public funds are used even though I may prefer to travel other trails or by other means. The communities need public schools more than they need public roads if democracy is to survive and be strong.

"People who have no children pay school taxes the same as those who do, and this does not constitute unfairness or discrimination. Public education is the responsibility of every citizen, whether he is a bachelor or a family man or a devotee of a private school system."

Public education as a bulwark of American democracy was emphasized in Carlson's statement: "Freedom loving Americans must rally to the support of the public school, and if there are shortcomings or problems the sensible thing to do is not scuttle the ship but to plug up the leaks."

Catholics To Fight Kennedy Education Plan; NCC In Opposite View

WASHINGTON, D. C. (EP)—A storm of protest has been raised by Roman Catholic leaders because President Kennedy's $5.6 billion program of federal aid to education excludes aid to parochial and other private elementary and secondary schools.

The hierarchy of the Roman Catholic Church in the U.S. said it will oppose any school-aid legislation that fails to help children attending Catholic schools. Francis Cardinal Spellman, Archbishop of New York, stated that exclusion of parochial and private schools from the federal aid is "unfair" to pupils in those institutions.

The National Council of Churches went on record as opposing the use of public funds to aid sectarian and other private schools. "If private schools were to be supported by tax funds," officials of the policy making board of the NCC said, "the American people would lose control of the use of taxes paid by all the people for purposes common to the whole society."

The pronouncement reaffirmed the NCC's endorsement of public schools as an "indispensable means of providing educational opportunity for all children" while supporting the right of "all parents, all citizens and all churches" to establish and maintain non-public schools whose characteristics and curriculum "differ from that of the community as a whole."

Communist Tactic and International Students

LONDON (EP) — Under the heading "Commentary On Communism," Columnist Colin Johnstone is quoted in a recent London Press Service as saying: "Clearly many foreign students are enticed to Communist China and other Soviet Bloc countries as part of a widespread plan to train them for the role of Communist agent and provocateur back in their homelands. Many of the candidates arriving in Communist Bloc countries do so with the aid of Communist Front organizations and without proper travel documents. Such people are later exploited by the Communists because, as one African student has pointed out, a foreign student without proper papers 'is at the mercy of the authorities, who will use him ruthlessly as they desire' even to the extent of denying his very existence if necessary."

German Refugees: Still They Come

BONN, West Germany (EP)—Still they come. . . a steady stream of refugees pouring out of the Soviet-occupied zone of Germany. Dr. Peter Paul Nahm, State Secretary, German Federal Republic, recently issued a study of 15 years of continual flight of German refugees.

During the period 1945-1949, he said, nearly half a million persons fled. These were largely the kind of person who has to flee wherever Communists seize power: owners of estates or large farms, industrialists, wholesale merchants and officers.

In late 1949, after the Judiciary had been turned into an instrument of Communist policy, large numbers of representatives of the legal profession fled to the free West: judges, public prosecutors, notary publics, barristers and court clerks.

This led to a rapid increase in the numbers of refugees: there were 13,500 in January; 17,500 in May; more than 20,000 each in June, July and August, 1950.

This was the first wave of escapees to be registered statistically in the Federal Republic of Germany.

The number of refugees continued to rise until in March, 1953, it hit a dramatic 58,605.

In 1958, there were over 200,000 refugees. New "show trials" of clergymen, teachers and church employees, severe pressure on college men and women, caused the percentage of such persons among the refugees to be more than twice as high in 1958 than it had been in 1957.

When pressures were applied against such self-employed persons as physicians, another major wave of refugees arrived in West Germany in the spring of 1960. The entire period has been one of the Socialist Unity Party's constant changes of policy. When the wave of refugees gets too high, they introduce breathing spells. Then, when they feel they can advance, they introduce their measures piecemeal, tackling one specific population group at a time.

Although the beginning of this year was another time of somewhat relaxed policies, there nevertheless has been a fairly even influx of escapees. It has been noted that since 1953, a steady 50 per cent of all escapees have been men and women under 25 years of age.

Says Dr. Nahm: "This percentage reveals more about the attitude toward communism of Sovietized Germany's youth than any other figures or assertions possibly could."

In China: Woman's Place Not In Home

HONG KONG (EP)—Woman's place? In Communist China, definitely not in the home.

Through the centuries of time in old China, woman's first virtue had been "to obey her father before marriage, her husband after marriage and her sons if her husband should die before she does."

But not under the present Communist regime. Through repeated social legislations since 1950, the Communists have been turning women into "builders of socialism and equals of men." At present 27 million housewives on the Chinese mainland are working outside their homes in urban industries "under the constructive direction of socialism."

A common argument advanced by the Chinese Communists is that women are the main beneficiaries of their system.

Japanese Pagoda To House Buddha's Ashes

ATAMI, Japan (EP)—A special ceremony was held here February 25, celebrating the completion of a new pagoda which will house Buddha's ashes. The ashes were presented by Indian Premier J. Nehru in 1954. Similar pagodas, housing Buddha's ashes, have been built in five major cities in Japan, including Himeji, Fukui, Kumamoto and Sapporo.

President Kennedy Greets Baptist Missionaries, Praises Their Work

WASHINGTON, D. C. (EP)—President John F. Kennedy told 62 Baptist missionaries who called on him the other day that they are making a significant contribution to the cause of the free world. The missionaries, from both the American and Southern Baptist conventions, were in Washington to speak to local congregations during a World Mission Week sponsored by the District of Columbia Baptist Convention.

As the missionaries entered his office, the President shook hands with each, observing, "You have a great tradition in your denomination of freedom, and you can't have religious freedom without political freedom."

New Hungarian Bible Completed

BUDAPEST (EP)—After 14 years of work by a special commission of the Hungarian Bible Council, a new translation of the Protestant Bible into Hungarian has been completed here. Ten years ago, a trial edition of the New Testament was published by the commission and a similar trial edition of the Old Testament is expected to be distributed before the end of 1961.

BIOLA Admitted to WCA

On February 24, Biola College was admitted to membership in the Western College Association, according to an announcement made by President Dr. S. H. Sutherland. Membership in the W. C. A. carries with it full accreditation, a goal toward which Biola has been striving for the past twelve years. At the same time Biola has retained the Christian emphases which have characterized the parent organization, The Bible Institute of Los Angeles, Inc., since its inception in 1908.

Biola College, which grants the Bachelor of Arts and the Bachelor of Music degrees, has a present enrollment of 700 students.

U.K. Scientists: Universe Had Definite Beginning

LONDON (EP)—Six British scientists have announced their discovery of new facts showing that the universe had a definite beginning. "How it all began fits in with Bible Story" headlined one London newspaper. Another quoted the opening words of the Bible: "In the beginning God created the Heaven and the Earth."

The scientists, of Mullard Observatory, Cambridge, declared that the current "steady state" theory—constant creation of new stars in space from hydrogen atoms—was wrong.

One of the leaders of the research project, 42-year-old Martin Ryle, Cambridge's professor of radio astronomy, said that while he thinks there was definitely a specific point of beginning for the universe, he denies that the theories fit in with the Biblical idea.

How long will the world last? Professor Ryle declared, "I do not think it will concern us in our time. It will be tens of thousands of million years."

Youth for Christ Convention

Jerusalem, Jordan, has been named as the location for the Youth For Christ World Teen Convention to be held in December, 1964. Some 20,000 to 25,000 teen-agers and their adult leaders from all nations of the world will gather for five days of sessions aimed at inspiring Christian youth to evangelize the teen-agers of their homelands.

Part of the impetus for the World Teen Convention will come from the second Capital Teen Convention to be held in December of 1962 in Washington, D.C.

I Was Reading . . .

(*from page* 3)

● *Church and State* also reports that "a Catholic Supreme Court justice in New York has ruled that the antenuptial pledge of a Baptist mother in a mixed marriage binding her to bring up her children as Catholics, is legally enforceable even after separation. The decision, which is contrary to the weight of opinion in other states, has been promptly appealed and will go if necessary to the U.S. Supreme Court.

● in a recent news release that "there is a kind of feminine beauty always in vogue that doesn't demand cosmetics and new hairdos and expensive clothes. This is an inward beauty that's achieved by a woman's purity of soul and peace of mind."

● a news release just issued by John Edgar Hoover, director of the Federal Bureau of Investigation: "The crime index for 1960 recorded an alarming 12% increase in serious crime in the United States over 1959 according to reports received from the police in cities over 25,000 population. Robbery has increased 18%; burglary 15%; major larcenies 11%; and auto theft 7%." It is carefully stated that these are "offenses known to the police," and does not begin to record the total number of offenses committed. Is ours a Christian nation?

● a release by the Police Department of the city of New York noting in that city "there was a 10% increase in the arrests for prostituition and commercialized vice, a 14.2% increase in apprehensions for violations of the liquor law, while arrests and summons for gambling decreased by 15.5%.

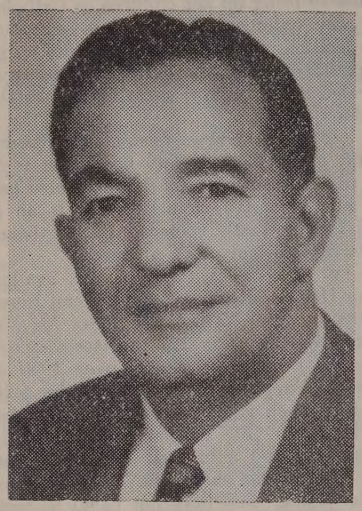
● that Bishop Gerald Kennedy, President of the Methodist Council of Bishops, recently challenged Americans to "start living for something that counts." The Church leader said that it is nonsense to think national purpose can be found by appointing a committee. "This is the usual American answer to a problem. But it doesn't work this way. There is something a committee cannot discover. It goes too deep for words." Then he charged that this generation is growing up with no purpose, no sense of dignity or adventure—"a group of useless, little people messing around with the great gift of life." To the church he said, "Any church that says its debts are paid, its buildings finished, and it doesn't plan anything more for the future, is dead or dying and had better close up."

● in the church bulletin of one of our Lockport (New York) Conference churches that over a 10-year period the church had registered a gain of 267% in membership, 357% gain in the number of subscriptions to THE WESLEYAN METHODIST, 380% gain in average attendance in the Sunday school. Total finance raised for all purposes had increased about 400% in 10 years. Congratulations and we shall wish them a similar growth during the next decade.

● an excellent pamphlet entilted, "Letters For Legislation," urging citizens to write to their Congressmen regularly, stating briefly their views and why they hold them. It is not enough to write once. A sequence of letters regarding a given piece of legislation to the different individuals or committees concerned, is most important. Certainly it is true that if we expect our Senators or Representatives to act with maximum intelligence on matters that concern us we must give them the benefit of our views. We simply should remember that they are receiving letters from someone.

Church News

"This Is Your Life—" Rev. Milo Bowsman



The results of many weeks of planning was made evident on the evening, February 27, 1961, at the Hillside Wesleyan Methodist Church, Marion, Indiana, when the pastor, Rev. Milo Bowsman, was honored with the presentation of a program reviewing his life. The program titled, "This Is Your Life—Rev. Milo Bowsman," was a complete surprise for him, coming only one day after his return from a 3-week rest and vacation in Florida.

Almost without exception the program has been acclaimed a tremendous success and inspiration. The entire project remained a secret from its inception in July of last year and was announced publicly only a few days prior to presentation. Mr. Bowsman is completing his eighteenth year as pastor of the new Hillside (formerly George Street) Church. He previously served two years as pastor of the Nelson Street church in Marion and nine years at the Gas City church.

Standing room only prevailed as the surprised Rev. Milo Bowsman was ushered into the church shortly after 7:30 P.M. The entire family of Mr. Bowsman participated in the program, including his two Hoosier brothers and his sister, Mrs. Alonzo Young, who flew here from Castro Valley, California. Many Wesleyans from area churches were in attendance along with several conference officials, including Indiana Conference president, Rev. Kenneth Dunn and a former president, Rev. A. M. Jackson, who preached the ordination sermon when Mr. Bowsman was ordained in 1936. Mayors of both Gas City and Marion were present and recognized during the program which was a community wide achievement.

Highlight of the program was the presentation of a portrait painting of Mr. Bowsman by Aileen Ortlip Shea of New York State, and given in his honor to the Hillside church. The portrait will be permanently placed in the new church completed under the guidance and efforts of Rev. Mr. Bowsman.

The program featured the Marion College Choir directed by Prof. Herman Baker and assisted by the Hillside Choir. Script for the program was prepared by Prof. John W. Reed of Marion College, and Wilbur Williams served as Master of Ceremonies.

The project was carried out by the Hillside congregation and Marion businessmen, functioning under a local committee headed by Donald McKinley of Marion College, the music director of Hillside.

Sharing a Letter

From a personal letter to the Editor and his wife by Paul and Donnie Dekker, we want to share some items of interest and for prayer.

As you see we are in Freetown. We came down after our annual conference for vacation and rest. We should have been in the interior by this time, but for some reason the Lord has seen fit to hold us here for a time.

Donnie was afflicted with infectious hepatitis (jaundice) the last week of our vacation and the doctor says bed rest here until March 20. A rather long siege. However, we do not question the Lord's way. We only thank Him that with this affliction He is teaching us new habits of patience, more courage, new compassion for others and is giving us an insight into the highest-counting values. We had a big schedule up country but He knew all about that I'm sure.

Since being here, we have been directed to the needs of our Wesleyan youth attending secondary schools and college. Many of them need a strong positive influence to keep them from straying. They have lived a very protected life in the bush and then on reaching this fast sinful civilization face many difficulties which they don't understand.

We've started a movement, a series of informal meetings with them which I hope will lead ultimately to an organized Wesleyan Youth group. We hope to hold them closely to the doctrines and principles they have been taught until they become established for themselves. So maybe the Lord needed us here where we usually don't have time to work other than buy supplies.

We have been unusually burdened for the youth here lately. We have now something that hasn't existed too much before—that is a large number of youth seeking higher education even into foreign college and university training. It opens to us a whole new field of responsibility, such as careful and complete counsel and guidance (if we don't give it to them someone else will) possible scholarships (again others are ready to help them—communists, for instance) and finally, responsible jobs on completion of their training. May the Lord help us and give us wisdom in these matters.

Another question we need to be much in prayer about is the condition of the country. We face independence. Only the Lord knows what our status will be after April 1961. But He will build His church against all opposition, I know.

Progress Report

The first services of the Sarasota Wesleyan Methodist Church were held January 1958 in a real estate office. The following May we began holding services in the pastor's home, and in January of 1959 the church was organized with seven members. That April we occupied the new Sunday-school unit which included a room with a supposed capacity of 70 for church worship services.

Sunday-school attendance was 80 on February 19, and there are always additional persons present at worship. As of now we are far short of space for both Sunday school and worship. A new sanctuary is in the planning stage. We feel the church is maintaining a high spiritual tone. Our present program includes not only the ordinary weekly prayer meeting, the Woman's Missionary Society, Wesleyan Youth, and Young Missionary Workers' Band, but also children's meetings each Sunday evening, a men's prayer meeting at 6:30 each morning of the week, and a ladies' prayer meeting each Thursday morning.

The spring revival meeting is scheduled for March 22-April 3. Rev. F. R. Birch will be the evangelist, and Mr. and Mrs. James Carmickle will be the song evangelists. We would appreciate the prayers of God's people for a real revival.—*Ernest Nichols, pastor*

Births

Rev. and Mrs. Vernon W. Swanson, Bendembu, Sierra Leone, West Africa, announce the birth of Timothy Wilfred, March 2, 1961.

Mylo and Marion (Clark) Morse and little Donald welcomed into their home Robert William, born February 6, 1961, in Grace Hospital Toronto, Ontario.

Warren Powell, born February 14, 1961, to R. Dale and Enid (Powell) Roberts of Indianapolis, Indiana, was warmly welcomed by his brother Winston and his sister Desiree.

Wedding

Kellin-Reese.—Miss Futh Reese, daughter of Mrs. Mary Reese of New Castle, Indiana, and Mr. David Kellin, son of Mr. and Mrs. Mahlon Kellin, Stevens Point, Wisconsin, were married on February 17, 1961, by Rev. Fred Delph, pastor of the Mount Zion Wesleyan Church.

Obituary

Wright.—Anna Phillips, wife of Rev. Frank Wright, D.D., passed away Feb. 24, 1961, at the hospital in Corning, N. Y. She had undergone major surgery on Feb. 15. Anna Phillips was born at Hammondsville, N. Y., Apr. 20, 1879. She was united in marriage to Rev. Frank Wright on May 3, 1898. They served pastorates in the Champlain and Lockport Conferences of the Wesleyan Methodist Church. The past 40 years they have lived in Houghton where Mr. Wright taught in the Theological Department at Houghton College for 30 years; he served as head of that department for a number of years. Mrs. Wright was a member of the Higgins Wesleyan Methodist Church. She is survived by her husband; two daughters, Mrs. Grace Hammond of Richburg and Mrs. Ruth Elmer of Ft. Wayne, Ind.; one son, Rev. Gerald Wright; seven grandchildren and great-grandchildren; three brothers, and one sister: Henry, William, Roy, and Mrs. Jennie Hunter, all of Ticonderoga. Funeral service was held at the Carpenter Funeral Home in Corning with Rev. Martin W. Cox, pastor of Houghton Church, officiating. Burial was at the Houghton Cemetery.—Martin W. Cox

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Book Reviews...

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AMERICAN CULTURE AND CATHOLIC SCHOOLS by Emmett McLoughlin. (Lyle Stuart, 1960. 288 pp. $4.85.)

This book is important because of the urgency of its information. Written by one who was trained as one of the "shock troops" of the Roman Catholic Church, Emmett McLoughlin received 21 years of schooling in Roman Catholic schools and for 15 years served as a priest in that church.

In a mild manner and with an objective approach Mr. McLoughlin exposes the lack of strong educational training in Catholic parochial schools. *The Index of Forbidden Books* prevents pupils from getting acquainted with many of the world's great thinkers. Catholic pupils are taught to accept, not to reason ("Rome has spoken; the matter is settled").

Catholic schools are not built primarily to educate children, but to indoctrinate them. Textbooks are rewritten to cast Catholic history in a favorable light and Protestant history is placed in an unfavorable position.

The Catholic school, Mr. McLoughlin argues, is the cornerstone of the Catholic faith in America. Only in those schools, which are seldom controlled or even inspected by State Education Boards, can the indoctrination be complete enough to produce the "shock troops" counted on to make America Catholic.

With the current extreme pressure being exerted to make federal funds available to Catholic parochial schools, it is extremely important to know what goes on in those schools. To be uninformed in an hour like this is criminal negligence. The reviewer knows of no better single source of information on this subject than this book. Pastors and laymen alike should feel obligated to read it.—*Reviewed by George E. Failing*

MATTHEW HENRY'S COMMENTARY—one volume edition. (Zondervan, 1960. 784 pp. $9.95.)

This reviewer heartly agrees with Dr. Wilbur M. Smith that this is "the greatest devotional commentary ever written."

Matthew Henry wrote his commentary about 250 years ago. It is not technically written, and perhaps for that reason it is timeless. Henry was a Calvinist in theology, but he was first a warmhearted Christian and lover of the Bible. No reader can fail to see that, while some might fail to detect Henry's occasional Calvinistic slant.

Notice Henry's wholesome comment on I Corinthians 9:27. "A preacher of salvation may yet miss it. He may show others the way to heaven, and never get thither himself. A holy fear of himself was necessary to preserve the fidelity of an apostle." Henry does not feel it necessary to protectively say, "Paul's fear was not that he might lose his salvation, but that he might lose his crown through failing to satisfy his Lord," as does a contemporary commentator of the Calvanistic school, though we cannot see Hebrews 6:4, 5 as Henry does.

Read this well-stated comment on I Corinthians 11:13-15. "The woman's hair is a natural covering; to wear it long is a glory to her; but for a man to have long hair is a token of softness and effeminacy." The commentary abounds in spiritual applications and suggestions.

For the serious Bible student, the Sunday-school teacher, and the preacher, it is my judgment that three one-volume commentaries would provide an excellent range and balance of Biblical helps—at modest cost. Add to this volume of Matthew Henry's the *New Bible Commentary*, a recent and scholarly work ($7.95) and the one-volume Jamieson Fausset and Brown ($7.95). The last commentary provides verse by verse treatment and is exceptionally good on eschatology (prophecy, second coming, judgment, etc.).

It is believed that Matthew Henry's comment on Leviticus 8:5 inspired Charles Wesley to write "A Charge To Keep I Have." Here are Henry's words: "We have every one of us a charge to keep, an eternal God to glorify, an immortal soul to provide for, needful duty to be done, our generation to serve."

This is a genuinely good and useful work, an excellent value.—*Reviewed by George E. Failing*

CHRISTIANITY AND PHILOSOPHY by Arthur F. Holmes. (Inter-varsity Press, 1960 $1.50.)

Christianity and Philosophy which introduces Inter-Varsity's new series of Contemporary Christian Thought is a vital expression of how Christians can relate their Christian Faith to the thought patterns of their culture. While primarily for students and pastors, the book can be read with profit by all Christians. After clear definitions of philosophy and Biblical Christianity, Professor Holmes of Wheaton College shows why and how Christians must know and use philosophy so that their witness may speak effectively to the present generation. Our Christian Faith must permeate our culture rather than just supplement it. The Christian's task is to live in and communicate to the world that it is unfriendly to God by bringing God's message of "good news" to bear upon the world's great problems. This book, while presupposing the reader's knowledge of philosophic history, is a challenge to be a Christian thinker.—*Reviewed by Dr. Bert H. Hall*

BRIGHT ANGEL FEET by Ruth Strahm Hoien. (Wayfarer Publication. 140 pp. $1.50.)

The author, out of her twenty-two years of parsonage life, portrays in her own inimitable style, church life in a small town. The humorous incidents, the homely philosophy of the town barber, the church problems (which of course are town problems in a village the size of Knottsville) and the incidents that brought about a revival make for interesting and profitable reading.—*Reviewed by Marian Wilson*

BEYOND COTABATO by Curran L. Spottswood. (Fleming H. Revell Company, 1961. 256 pp. $3.50.)

This book deserves to be read. Frequently called "the Flying Parson of the Philippines," the author graphically recounts more than a dozen years of missionary service which took him into some of the remote and unexplored jungles of the South Pacific. The glimpses into the life of the missionary family add interest. The reader is made keenly aware of the vast needs of the island people. Christ-like love and compassion, resulting in total commitment to the God-appointed task for this missionary family, is repeatedly used to challenge others to a new abandonment to God's purposes. Reader, beware. The book is likely to shatter complacency and to challenge any tendency to "ease in Zion."—*Reviewed by Helen F. Stark*

THIS YEAR, NEXT YEAR, SOMETIME. . .? by David and Mary Mullins. (Inter-Varsity Press. 55 pp. 75¢.)

Here is a compact little booklet dealing with Christian thinking on friendship and marriage. The authors are a young couple with three small children. Mr. Mullins is a medical doctor. The chapter titles: Biblical Principles of Marriage; The Christian's Important Choice; Enjoying Each Other for Life. A list of recommended books dealing with other aspects of marriage is included.

The authors examine Scriptures, especially those in I Corinthians 7 in a number of modern translations and state that for most people, marriage is God's plan. The important thing is that both partners be devoted Christians. Other factors considered for a happy marriage are: age, background, temperament, health. These should be considered factually before falling in love. If one is in love but cannot be married soon there are six things suggested that will be helpful in the waiting period: Prayer, purity, discipline, determination, friendship with others, and obedience.

The closing chapter deals with adjustments to be made in married life, but majors on the joys that come to two Christian people when they share their lives. The authors suggest reading together often I Corinthians 13.—*Reviewed by Lester R. Buckman*

DEVOTIONS FOR JUNIOR HIGHS—40 Meditations offering guidance for daily living —by Helen F. Couch and Sam C. Barefield. (Abingdon Press, 1960. 111 pp. $1.75.)

This book is tops for the Christian Junior High "fella or gal." It is written in their vocabulary and style and with their interests in mind. The subjects include God, friends, temptation, prayer, study, dating, and a host of others. Some of the titles are:

When you wonder. . . WHAT DOES GOD EXPECT?

Sometimes it seems. . . THEY JUST DON'T UNDERSTAND

When you have trouble. . . FINDING OUT WHAT'S RIGHT

Accomplishing big things by. . . TENDING TO TRIFLES

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When you are. . . LEARNING TO PRAY

These and other problems are examined in the light of a Biblical passage which best answers them. Most often a prayer thought closes each devotion. There is also a section of 19 prayers at the conclusion of the book which can be used in various situations.

This book in the hands of our junior highers will be a real help and guide to them as they search and study for anwers to problems in their Christian Life.—*Reviewed by Don Kinde*

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Christ purgeth the temple

to him, and saith of him, Behold an Israelite indeed, in whom is no guile! 48 Nă-thăn'ă-ĕl saith unto him, Whence knowest thou me? Jesus | 13 ¶ . at hand salem. 14 An

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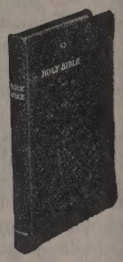

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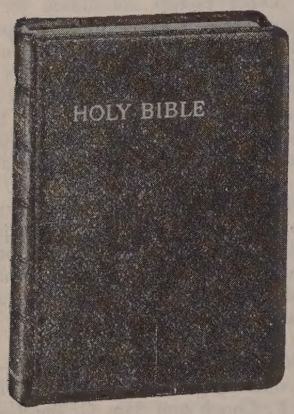

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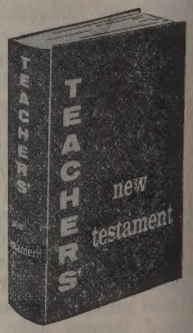

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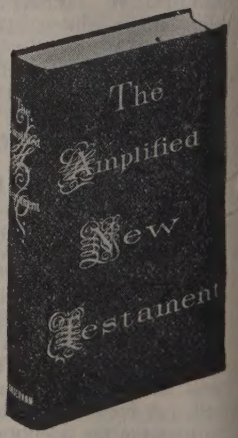

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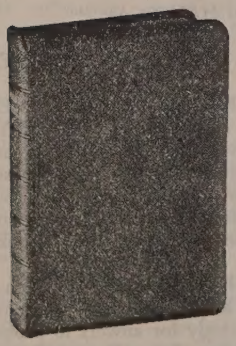

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